Mo 587 589 765 [171] [822] /105 cont'd/ then called, if it is a son, either, according to the Chinese custom, Hiao cheng tse, i.e., "/son/ born during the mourning period," or else, according to the T'ou-jen custom, xara khû, i.e., "black son," which again means "son of mourning" since black is the color of mourning among the T'ou-jen; they say "to wear black" for "to be in mourning." Black was formerly also the color of mourning among the Mongols. When widows who have not remarried bear Mo [847] [848] children after two years, it happens that these children are abandoned or that they are drowned right after birth, especially if they are girls. That happens when the family has many children, or when none of Mo [792] the neighbors wants to feed the poor being. When the newborn is a son, they will keep him, but he will not inherit family property, and as a general rule they will send him at about the age of nine or ten to a lamasery to remain a bachelor. This is the most practical solution for avoiding difficulties in the family later. (1)

Ma [347] [348]

1. Shirokogoroff, op. cit. p. 77: The Manchus are very strict in killing illegitimate children, i.e. the children born by unmarried girls and widows.

The other Tungus groups consider girls who have children as the best for marriage, because these girls have the proof of their fecundity. /Cited in English./

Mo 595 c) The third category of polygamists is met in well-to-do families who lack workers.

Mo 461 462 595 We have seen that all the work, so to speak, is assigned to the wife; the household duties, the care of the livestock, and a large part of the work in the fields. A T'ou-jen wife actually kills herself with work. It is painful to us to look at these men with the nomadic instinct, do-nothings, idlers, spare themselves the least fatigue. It can happen, therefore, in families which have much

/126 cont'd/

588 A. To a prayer pole, a tree, a wall, a lion of baked clay, etc.

B. Marriages to a belt

Let us note that the marriages in the first series are also practiced by the Tibetans of Kansu, who live in a seminomadic and semiagrarian state; they are not found among the Chinese of the region.

A. Marriages to a Prayer Pole, etc.

114 Let us first put forth the case, then let us justify the classification of this practice in the series of marriages.

One can read in the books which speak of the T'ou-jen that this people includes girls, unmarried all their lives, who, however, bear children just the same. The Chinese books especially try to disparage this people particularly because of this custom. Now, they are mistaken. These superficial observers have understood nothing about the customs of these regions. It is not by this custom that the morality of the T'ou-jen must be judged.

844 To be able to bear a child honestly (for there is an honesty also
302 among these peoples), custom /127/ requires, without any exception
554] whatever, that the mother wear her hair in the style of married women; in other words, this is to say that it is necessary to be married to be able to become a mother.

Now it happens that girls not yet given in marriage are pregnant.
848 Two solutions then present themselves: the first is to bring on an
847] abortion or to wait until the child is born to make it disappear or to offer it to anyone who wants it; the second is to change the hair style of the girl, that is to say, to get her married.

588 When the second solution is adopted, they invite three or four
848] neighbors, who with the family are present at the "marriage." They have been careful to prepare the attire of the bride. She arrays herself with it and has her hair done in the style of married women. Two lamps are lighted, and the sacred fire placed in the middle of the courtyard is maintained by means of cypress branches. After spreading out pieces of red felt, they proceed to the marriage, which